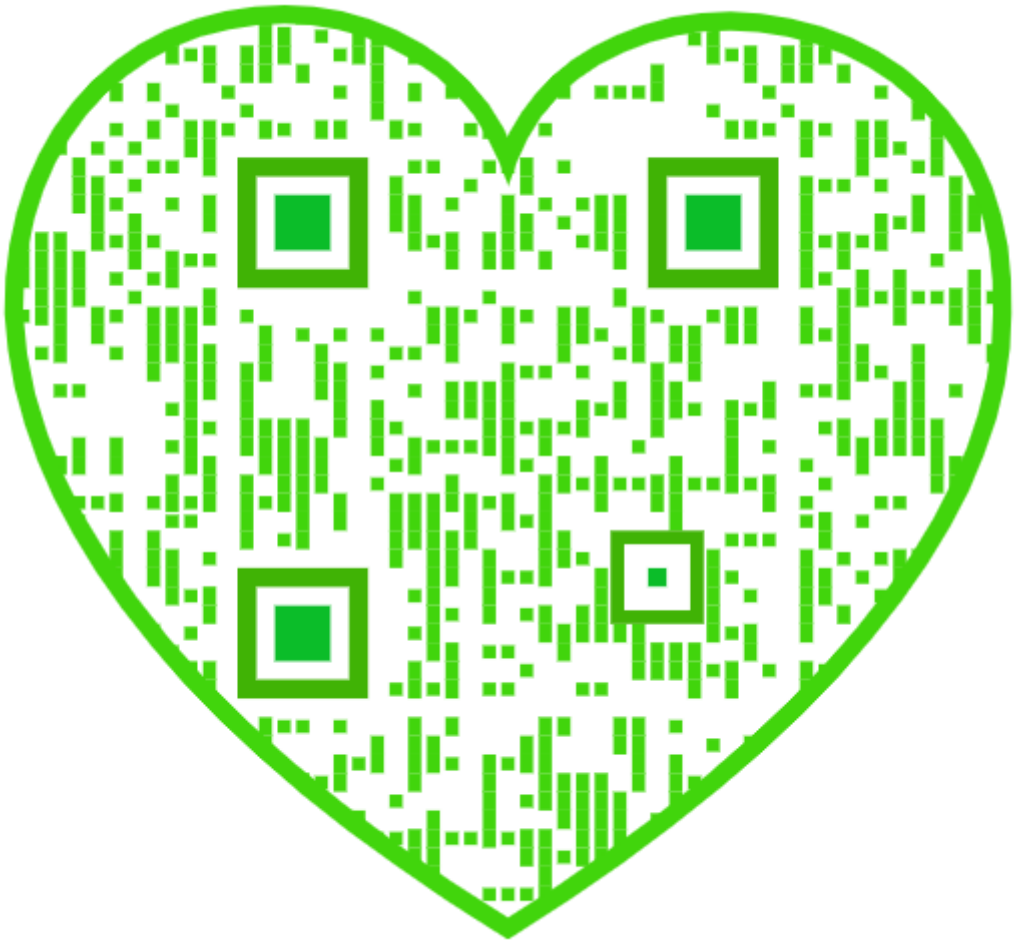
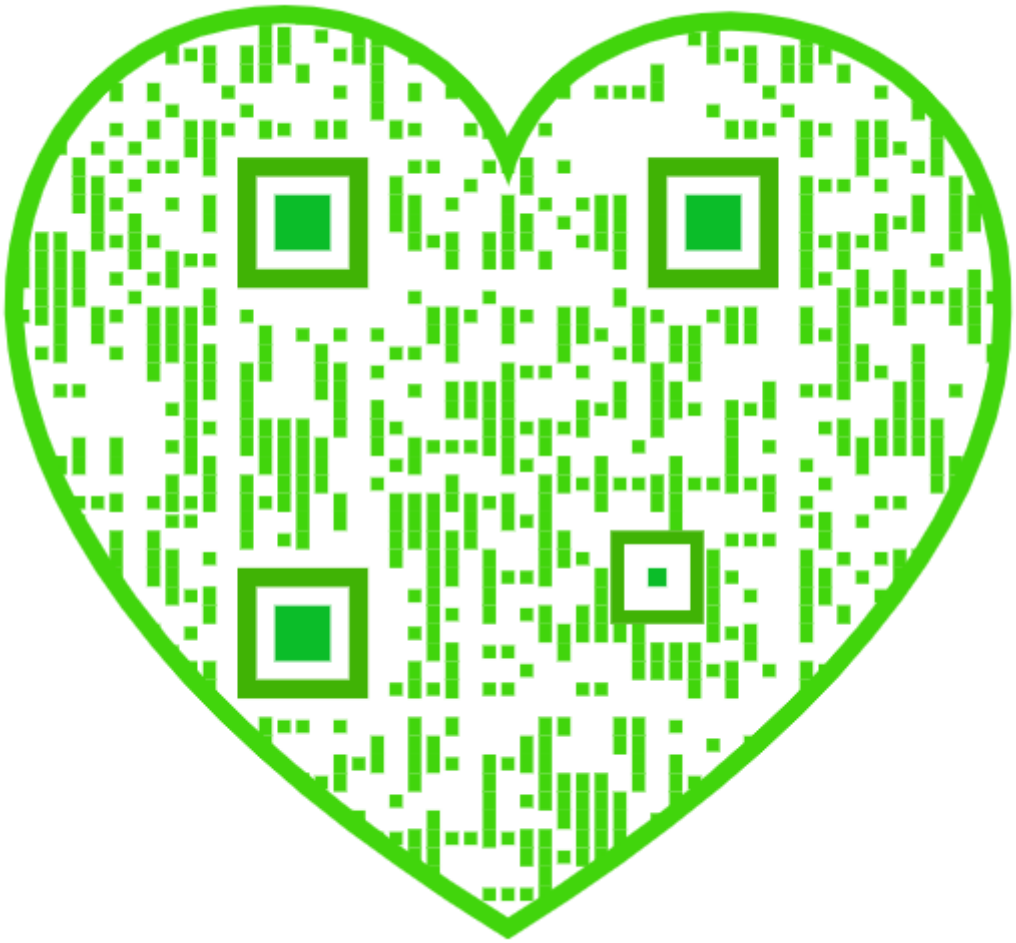
TO YOUNG MEN

Three Steps In Life





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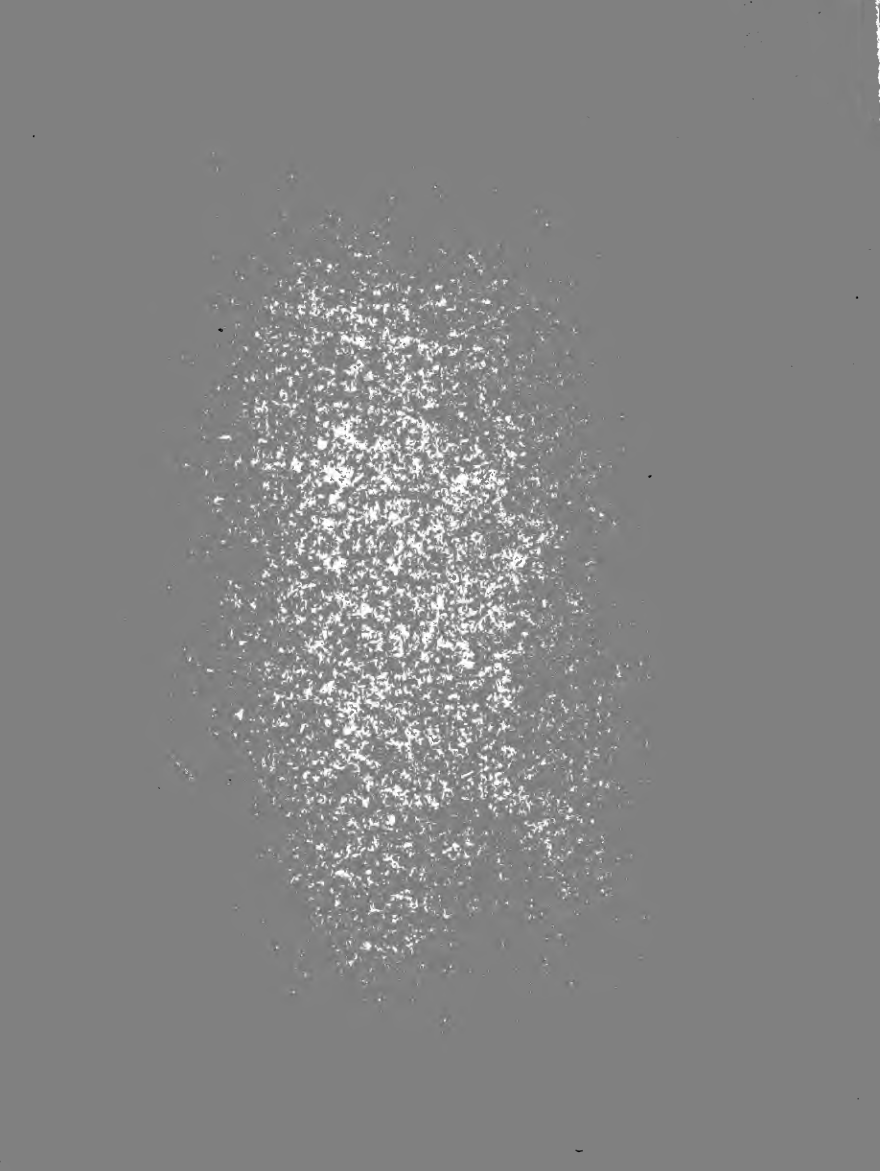

TO YOUNG MEN.

THREE STEPS IN LIFE

—BY—

MORGAN E. DOWLING

Author of "Southern Prisons, or Josie, the Heroine of Florence," and "Reason and Ingersollism."

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The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it in turn will look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.—THACKERAY.

Nine times out of ten, the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance I never knew a man to be drowned who was worth the saving.—JAMES A. GARFIELD.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune.

—SHAKESPEARE.

It is of unspeakable advantage to possess our minds with in habitual good intention, and to aim all our thoughts, words and actions at some laudable end.—ADDISON.

tions that inevitably arise in his mind are somewhat as follows: How shall I begin life? Where shall I settle down? What shall I do to earn a living? What course shall I pursue to attain success? How can I make life a joy and a blessing? These are grave questions. And yet they must be solved by every young

man at the very inception of his career. The man who blindly trusts to luck, or the caprice of fortune, is visionary and short-sighted. Life is not a dream, it is a stern reality—an unceasing struggle for a mere existence. No man can expect to succeed in life who lives in idleness. No man can hope to win distinction

and honor unless he toils. Every man must fight the battle of life with his own blade, and hew his own way to victory. Courage, energy, and perseverance, are the qualities that make the man. Honesty, integrity, and industry, are the virtues that lead to success and prosperity. "Every man is the architect

of his own fortune." And every man is just what he makes himself—nothing more, nothing less.

The majority of young men start out in life with a very limited knowledge of the world, and sometimes without either advice or friends to guide them. Hence it is that so many of them fail to ac-

complish anything. Of course, I fully realize that circumstances are often against a man. But we must learn, like the great Napoleon, not only to conquer *adverse circumstances*, but to create *new circumstances*, and utilize them to our advantage. To be sure, it is easier to give advice than to follow it. But we must

remember that where there is a *will* there is a *way*, and sensible men always find a *way* to follow *good advice.*

But it is not my purpose to give advice. I merely desire to call the attention of young men to an indisputable fact. There are three steps which almost every young man takes

in life, the importance of which is seldom appreciated, and but rarely understood. And yet these three steps invariably decide, either directly or indirectly, his whole future career. They may lead to success, happiness, honor, fortune and fame; they may lead to failure, poverty, misery, shame and obscurity. They

sometimes strew man's pathway in life with flowers—sometimes with thorns. They are always a prolific source of either good or evil, and they bring to every man either joy or tears. They are the three great steps in life from which all the others radiate, and around which all the others cluster in graceful subor-

dination. If judiciously taken, they are the stepping stones to success, prosperity and happiness, and often crown man's efforts with the highest achievements. If improperly taken, they usually terminate in failure, poverty and disgrace—make life a burden—and submerge man in a "sea of troubles."

These three steps in life are:

1. The selection of a permanent residence.

2. The selection of a permanent vocation.

3. The selection of a wife.

Let us briefly consider these three steps, in the order in which they are enumerated, and then close

the subject with "A Few Suggestions" based upon observation and experience.

A PERMANENT RESIDENCE

To THE unthinking, the selection of a permanent place of residence is a matter of but little consequence; to the thoughtful, it is one of the most serious steps in life. It is a well settled maxim that "A rolling

stone gathers no moss." The tree must be planted and take root before it can grow and bear fruit. Hence the necessity of locating in some suitable place, with the intention of making it a permanent home. The difficulty with most men is to determine upon the place. This involves many grave and perplexing ques-

tions. While a man might for laudable reasons prefer to settle in a particular place, his constitution, health, vocation or ambitious aims may require that he fix his abode in another. If he is wise he will naturally select the climate most conducive to good health, for, after all, good health is paramount to all other considerations,

because it affords us the most pleasure and happiness. A man may be prosperous, and yet if his health is poor and he is miserable and unhappy, what does his prosperity amount to? Good health is man's greatest inheritance. It is absolutely essential to true happiness. It is far more valuable than the most precious

jewels. It is a luxury that surpasses all other luxuries. It is the vital principle of happiness, and happiness is the only thing of real value in existence. Neither riches, nor power, nor wisdom, nor learning, nor strength, nor beauty, nor even life itself, being of any importance, except as they contribute to its pro-

duction. All these are in themselves neither good nor evil; happiness alone is their great end, and they are desirable only as they tend to promote it.

Of course, in selecting a locality in which to settle down, the social status of the people, the degree of intelligence and civilization which

they enjoy, the size and business advantages of the place, and the nature of the soil and its products, are exceedingly important and should be considered with serious deliberation. Nature has adapted some men for large cities, some for small ones; others are entirely out of place except on a farm, for the reason that

they are not adapted to city life at all. And there are still others who can make life congenial and happy anywhere, under any circumstances. Many a man's life has proved the most lamentable failure, simply because he located in a large city where he was entirely out of his sphere; when his education, capacity,

ability and natural tastes and accomplishments would have made him a brilliant success in a small town or village. On the other hand, many a man has utterly failed because he insisted upon locating in a small town, when if he had settled down in some large metropolis he would have proved a grand success, and in

many instances would probably have won a national reputation in his profession, or acquired a handsome competency in his business. It has often seemed strange to me that so many men will insist upon remaining where they are as much out of their sphere as a fish is out of water—doomed to spend their lives in poverty and

obscurity—when if they would only seek a more suitable and congenial clime they might lift themselves into a position of wealth and prominence. Of course, every man must be his own judge in deciding the question as to where he will live. He must measure his own capacity and peculiar fitness for a large or small place.

He must determine whether he will cast his lot upon the farm, settle down in some rural town, or battle with life in some large metropolis. And when this is done, when he has once decided on a place of residence, he should by all means make it permanent. The man who settles down in some particular place, and makes

it his home, soon becomes known. He not only makes friends and acquaintances, and gains a social position of influence, but if he leads an honorable, upright life, he is not long in winning the confidence and esteem of his fellow-men, and soon establishes a good business, a fair credit, and always feels as though he was at

home. In the hour of trouble or misfortune he finds himself surrounded by warm friends, whose tender sympathy and kind assistance are to him what the ramparts are to the citadel. The rambler, on the other hand, is a foreigner among men, and generally speaking, has nothing, accumulates nothing, is noth-

ing. He is without credit, without friends, without social position, without business standing, and without business influence. And when trouble or misfortune frowns upon him he finds himself a wanderer among strangers in a strange land, with no one to tender him sympathy, with no one to extend a helping hand or

a consoling word; but like the ship without rudder or compass tossed upon the waves amidst storm and tempest, he discovers that all the surrounding elements are warring against him and seeking his destruction.

A PERMANENT VOCATION

BALZAC has said, "A vocation is born to us all." A man without a vocation is a good deal like a kite without a tail, he never can expect to rise very high in the

world. Generally speaking he is always an object of either pity or contempt, and seldom, if ever, possesses a single noble quality or a meritorious virtue. A man without a vocation is nobody. He may succeed in eking out a semi-honorable existence, but he is far more likely to die a pauper in disgrace.

Hence the necessity of selecting a vocation. No man can ever expect to amount to much in this world who works at one thing today and another tomorrow; who knows a little about everything, and is thoroughly competent in nothing; who wastes his talents in many things, and fails in all. Such a man is

"jack of all trades and master of none." He is utterly incompetent in almost everything that he undertakes, and his life usually proves the most miserable kind of a failure. Thomas Fuller once said, in speaking of Ben Jonson, who was a bricklayer, "Let them blush not that have, but those who have not a

lawful calling." The first thing that every young man should do, as soon as he has had the necessary experience and feels himself competent, is to select a vocation. And to insure success, this should be done as early in life as possible. Let every young man choose a vocation from among all the different kinds of

trades and professions; let him know that he likes it, let him feel that he is adapted for it, and then let him adopt it with the express determination to follow it for life, and if possible to excel in it. I say this because I believe that whatever any man undertakes to do, he should do it with all his might. He should

have but one vocation, and every effort should be exerted to make it a source of profit and honor. The history of almost every man of solidity, who has attained prominence and permanent success in his calling, will indicate that he has spent the best years of his life in the persistent and constant pursuit of a single object—

that he marshalled all his forces to bear upon one point, and built on one foundation. It must be so. Go out in the morning, when the sun is just rising, and you can scarcely feel the influence of its beams, scattered as they are over the face of creation; but collect those beams to a focus, and they kindle a flame in an instant.

And so it is with the man who wastes his talents and his strength in many things, he will fail to make an impression on any; but let him draw them to a point, let him strike at a single object, and it will yield before him. And right here let us not forget that although every kind of rightful labor is honorable, yet that

only will reflect honor on the individual for which he is fitted. Carlyle has tersely remarked, that "Of all paths a man could strike into, there is, at any given moment, a best path for every man—a thing which, here and now, it were of all things wisest for him to do; which could he but be led or driven to

do, he were then doing like a man, as we phrase it. His success, in such a case, were complete, his felicity a maximum." It would be well, too, for every young man to remember, that humble birth and a want of proper training and education in early life forms no barrier to success. Most of the greatest artists, poets,

orators, dramatists, statesmen, soldiers, authors, philosophers, theologians and thinkers, that the world has ever produced, were of humble origin and received but little education, and had very few advantages in the days of their boyhood. And nearly all of the great men of the past, who won distinction and re-

nown, followed in early life the ordinary pursuits of farmers, butchers, teamsters, tailors, mechanics, shop-keepers, drovers, school teachers, clerks, and various other vocations. Very few of the fathers of our Republic were the inheritors of wealth and distinction. Washington was almost the only gentleman by

right of birth in all that company of thinkers. Franklin was a printer's boy; Sherman a shoemaker; Knox a bookbinder; Green a blacksmith; John Adams and Marshall were the sons of farmers; and Hamilton, the most subtle, fiery and electrical, but at the same time the most composed and orderly genius of all, was in

early life a clerk or a shopkeeper. And if we come down to a later period, Daniel Webster was the son of a farmer, John C. Calhoun was the son of a tanner and currier; the father of Henry Clay belonged to the poorer class of Baptist ministers; Martin Van Buren, during his leisure in the day, gathered pine knots to

light his evening studies; Thomas Corwin was a wagoner; and Silas Wright, by heritage a machinist. In later times we have had Lincoln of the flat-boat; Johnson, the tailor; Grant, the tanner; Wilson, the shoemaker's apprentice; Garfield, the canal boy; and many others among our statesmen who received the ap-

plause and reverence of mankind passed their earlier years at what, in other countries, would be almost impassable distances from the eminence which they subsequently achieved. Most of the millionaires of today were born in obscurity and poverty. The fact is, genius is neither the child of accident, nor mistake,

nor training, nor education, nor poverty, nor wealth, nor fortune, nor royalty, it is the gift of nature. "No man is nobler than another," says Ballou, "unless he is born with better abilities, a more amiable disposition, and a larger heart and brain. The field is open to all; for it is fixedness of purpose and perseverance that win

the prizes of this world, qualities that can be exercised by the most humble." But it must not be forgotten that "God helps those who help themselves." Energy, industry, and economy, supported by an invincible determination and a right motive, are the secrets of success and prosperity.

There is scarcely anything more gratifying to the mind than the well-written life of a person whose intellectual struggles through every difficulty, arising from want of books, want of examples, want of patronage, and who, notwithstanding these impediments, continues to struggle until he triumphantly emerges into

notice. Art surrenders some of her choicest secrets, science smiles, and fame places the successful experimenter far above common names. Many are the persons thus claiming their well-deserved honors—persons who have been the boast and blessing of their day, by means of unsubdued patience, fortitude, and

vivacious genius. Every department of art and science is filled with them. Their stimulating examples are on every hand. From the lowest rank of life they start forth. They break all the shackles of ignorance. The repulsive frowns of the crowd cannot daunt them. The fears of the timorous they disregard.

Determined to excel, they do excel. Their native energies urge them forward in their honorable career, until success crowns their efforts.

Young man, strengthen your moral and intellectual faculties as you would strengthen your muscles by vigorous exercise. Learn to conquer circumstances; you are then inde-

pendent of fortune. The men of athletic minds, who have left their marks on the years in which they lived, were all trained in a rough school. They did not mount their high positions by the help of leverage. They leaped into chasms, grappled with the opposing rocks, avoided avalanches, and overcame

every obstacle that appeared in their way until the goal was reached. Rely on your own strength of body and soul. Take for your motto, self-reliance, honesty, industry, perseverance and pluck; and inscribe on your banner, "be just and fear not." Don't take too much advice; keep at the helm and steer your own

ship. Strike right out. Think well of yourself. Aim high. Assume your position. And don't practice excessive humility. If you do not have a fixed purpose in life—something to live for, something upon which you can lavish all your energies, and bring into action every capability of the mind and human

reason—you never can expect to be successful. You must aspire to be something, or you will always be nothing.

Be polite and generous and sociable. Shun dissipation, it leads to ruin and crime and premature death. Be careful of the company you keep. Learn to be patient. Don't expect

to accomplish wonders in a moment. Never despair; your days cannot always be clouded and fruitless. If you do not succeed at once, don't be discouraged. Remember, that "In the bright lexicon of youth there is no such word as fail." Learn to appreciate the value of time, and never be idle a minute. Read good

books; cultivate the mind and heart at every opportunity. Be steady and form good habits. Have a mind of your own and use it. Let your amusements be few and rational. Travel all you can, and learn to be observing. Keep thoroughly informed upon all the topics of the day. Attend to business closely. Work

hard and, if necessary, late. Learn to save what you make, and make something from what you save. You are then on the road to prosperity. Observe these things, and as a general rule you will succeed, and eventually become your own master. Take for instance, the merchants of our city, the lawyer, the doctor, the mechanic,

the artist; any of them who are doing business for themselves, or stand at the head of their profession today. Examine their histories, and learn a lesson and remember it. Here is a dry goods merchant; years ago he was a poor clerk; he worked hard and late; he took an interest in his employer's business, and, as a

consequence, his employer took an interest in him. He was sober, honest, and industrious; little by little he advanced himself. After a while he was given an interest in the concern, and finally became its sole proprietor. Take the wealthy mechanics of today. How did they get up in the world? By honest

toil. They served their time as apprentices, and for long weary years they worked in the shop, over fire and smoke, and by industry, economy and ability, were finally enabled to start for themselves, and have thus amassed the wealth they now possess. The successful professional man lived in his library, and

while others were sleeping, he toiled with his brain over books and documents. And so it is with every man in business, no matter what that business may be; if he attains to anything, if he would rise above the common level of men, he must do it through his own exertions; he must work, save what he makes, be

wise in his expenditures, have a chosen vocation, and pursue it through life.

SELECTION OF A WIFE

GŒTHE has pertinently remarked, that "Marriage is the beginning and summit of all civilization." And Houssaye earnestly maintains, that "Every man who is not coupled with a woman is not a man." The

majority of our old bachelors would undoubtedly marry if they had their lives to live over again. Married life, after all, is the only life worth living. To be sure, it has its cares and responsibilities, its advantages and its disadvantages, its bright side and its dark side, its joys and its sorrows. But is not this true of

every phase of human life? And where is the man who has been happily married, who would willingly give up the woman of his choice—the idol of his heart—to go back to a life of single blessedness?

Man is naturally a social being and needs a mate. Nature never designed that he should live alone

The only right way for him to live, if he would be happy, is to take a wife. A good wife is the imperial jewel of man's soul. Sir Sidney has indicated the care that should be used in taking this step in the following appropriate sentence: "When it shall please God to bring thee to man's estate, use great providence

and circumspection in choosing thy wife; for from thence will spring all thy future good or evil, and it is an action of life like unto a stratagem of war, wherein a man can err but once." Married life improves a man's habits and morals—ennobles and develops all that is good in him, inspires him with confidence,

develops and shapes his character, incites him to heroic deeds and charitable acts, teaches him economy, quickens his imagination, enlarges his ambition, broadens his ideas, and gives greater stability to his conduct. Married life makes a man more of a man in every sense. After a man is married he settles down to all the

stern realities of life. He will give closer attention to business, work harder and accomplish more, lift himself up to a higher plane and achieve greater success in all the aims and objects of his life.

To live a bachelor's life is a great mistake—a mistake that is always discovered, but too late in life to

remedy the evils and repair the wastes which it produces.

Addison has said, that "A happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and indeed, all the sweets of life." He might have added, that it also affords a man the opportunity of establishing a

home, wherein he can cultivate his tastes, and give full expression to the heart's emotions and best affections.

Dr. Johnson once said, that "To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labor tends, and of which every desire

prompts the prosecution." Home is the rallying place of the affections, the abode of sympathy and love. Home makes the man, and woman makes the home.

It is not my intention to tell any young man where he should select his residence, what sort of a vocation he should choose, nor whom he

should select for his wife. These matters he must determine for himself. My object is simply to point out the great importance in taking these steps, and the necessity of knowing that we are right when we take them. Eight-tenths of all the men who become careless and extravagant, who become drunkards,

who fail in business, who become mental, moral, physical and financial wrecks, can trace directly or indirectly the cause of all their troubles and misfortunes to a mistake in taking one or more of these steps. They certainly lead to more trouble and strife and misery, and have more to do with shaping our future than

all the other steps we take in life. It will be obvious, therefore, that they should not be taken without due caution, consideration and thought. On the other hand, the eminently successful and happy man—the man who is known and respected in the community where he resides, the man who excels in his

vocation, the man who has a good wife and a cheerful, happy home, the man whose days sparkle with joys as bright as the night's twinkling stars, and who dwells amidst smiles, and laughter, and music, and the sweet perfume of flowers—will tell you that his prosperity and hap-

piness are the natural results of these three steps, wisely taken.

A FEW SUGGESTIONS

In conclusion, I would suggest that there are a few things it would be well for every young man to remember if he desires to succeed:

Never associate business with friendship.

Always think before you act; be sure you are right, and then go ahead.

Be liberal and fair and upright in all your dealings with your fellow-men.

Whatever you agree to do, do it

like a man. Your word should invariably be as good as your bond.

The golden rule—do unto others as you would have others do unto you—is a good precept to follow, and should be strictly adhered to in all the affairs of life.

Always stand up manfully for whatever is right and just, on all occa-

sions and under all circumstances, from first to last.

Defend at all hazards your integrity and honor. These are your capital, and the moment you lose them you become a bankrupt.

The best of men sometimes make great mistakes. We all have a good deal to learn from experience. It is

advisable, therefore, to be patient and considerate with the erring and unfortunate.

Never act impulsively, or while in a state of excitement or anger, but let all your actions be marked by calmness, thought and deliberation. You will then make but few mistakes.

It is sometimes both convenient

and practical to combine business with pleasure, but the safe rule to follow is business first and pleasure afterwards.

Never defer until tomorrow what duty imperatively demands you should do today. Whatever you have to do, do it at the earliest

possible moment. Promptness is a virtue of great merit.

The man who has a trade or business, and understands it thoroughly, can always find employment. It is the make-shift, who has no regular vocation, who looks for work in vain.

A man is always estimated by his habits and the company he keeps,

and dissolute habits and bad associates will ruin any man—socially, morally, and financially.

There are a great many men who are uniformly unfortunate in all their business enterprises, and everything they undertake to do usually proves a deplorable failure. Not because they are wanting in ability, or ca-

pacity, or industry, or integrity; but, for some inexplicable reason, fate seems to be against them. If you would avoid ill-luck, and perhaps financial ruin, never have any business relations with such men, and never embark in any kind of enterprise with them. All their business ventures lead to disaster and end in

smoke. If you desire to achieve success in your business projects, associate yourself with a man who is invariably fortunate and eminently successful in all his business affairs.

The man who never goes to church; never tries to improve his mind; lounges around in the saloons; spends his time in idleness; keeps

late hours; gets intoxicated, and allows his appetites and passions to run riot, never accomplishes anything in life, and usually ends his days in sadness and disgrace. No one will employ such a man except by accident or mistake, and then he will not keep him long.

Be kind and gentle to all, espe-

cially to those who are discouraged and low spirited. Sometimes a harsh word carelessly uttered will drive a man to despair and ruin, when a kind word might raise his hopes to a point that would lead to happiness and prosperity.

If you wish to inspire your employer with confidence, you must be

prompt, and accurate, and truthful, and industrious, and sober, and honest.

No one will keep a young man in his service for any great length of time who is unreliable, and lazy, and stupid, and fails to take an interest in his employer's business.

A man of noble qualities, and a tender heart, will never give up to

melancholy or discontent. He will always look upon the bright side of life, and be pleasant and hopeful, even in the darkest hour.

A good many young men fail to get along in life as well as they might, simply because they have imbibed the habit of occasionally deviating from the truth. This is

unfortunate. No one has implicit confidence in a man who is untruthful. Every man, capable of discerning truth from falsehood, should always cherish the truth. The habit of equivocating is a very mischievous one, and every young man addicted to the practice will eventually realize this from experience. A man of in-

tegrity and veracity may tolerate the occasional quibbler, but he invariably evades and sincerely despises the man who deliberately and habitually prevaricates. Truthfulness is a meritorious quality.

A great many people entertain the idea that if a young man is to ever attain eminence he must reside

in a large city. This is a popular error. Many of our most prosperous and prominent men sojourn in the small towns or cities, and multitudes of our young men have left their homes in the large cities and settled in small towns and made their mark there. Metropolitan life is a hard and precarious life. It resembles an

immense school in which there is taught a multiplicity of lessons on a great variety of subjects. It develops all there is in a man either for good or evil in a very short time. Ten years of metropolitan life will enable a man to see more and learn more concerning human affairs than the experience of a lifetime would

in a small town. But, whether or not what he sees and what he learns is always to his advantage is very questionable. We know that the knowledge thus acquired often leads to a course of immorality which precipitates his destruction and blights his hopes and wrecks his life forever. The opportunities afforded by

a large city to improve our condition and accomplish our aims are exceedingly numerous, but they are almost as abundant in the small towns and cities in proportion to the population, though not so various. And in a large city so many eager competitors enter the race for power and prominence and wealth,

that the chances of success in a small town are equally as good, if not better, than they are in a large city. Besides, the friction of life—and competition in all the arts and trades and professions — is much fiercer in the large cities than it is in the small towns. Man's career in a large city is a constant struggle

for the bare necessaries of life, and his income is seldom adequate to his wants. In the small towns and cities he can live cheaper, the temptations to do wrong are fewer, the atmosphere is more healthful, the environments more beautiful, and he is surrounded by less poverty and misery and crime. These are matters

and things that should be carefully weighed and considered by every young man before he decides where he will locate permanently. There is much wisdom in the old proverb that a man might better be a big man in a small town than a small man in a big city.

By all means avoid the use of

obscene or profane language. If young men who are in the habit of swearing could only realize how much they degrade themselves in the estimation of their friends, they would discard the practice immediately. The habit of swearing is not only disgusting and demoralizing, but it indicates a want of culture

and true manliness. No man who has a proper respect for himself or the feelings of others will indulge in the habit, unless he is utterly lost to all sense of decency and propriety.

Own your home. You are then independent of landlords. For some reason or other a man's home always

seems more charming and attractive if he owns it. If you own your home your neighbors will treat you with greater deference than they would if you merely rented it. Your employer will have greater confidence in you. If you are engaged in business for yourself it will add stability to your financial standing

and improve your credit. And in the hour of misfortune there will be comfort in the thought that you dwell under your own roof and have no rent to pay.

If you would be a good citizen, you must obey the laws of the State. If you would enjoy good health you must respect the laws of

nature. If you would be a good Christian you must observe the laws of God.

The custom of betting on horse races, yacht races, prize-fights, base ball games, and the result of elections, is a reprehensible practice. This custom and that of purchasing tickets in various games of chance,

such as raffles and lotteries, have a tendency to allure young men into the habit of gambling, and should be avoided.

Shun every sort of gambling. Gambling is an irrational and vicious habit. It is the crying evil of the day. It is ruining the prospects of more bright young men than any

other vice. It is immoral. It is unlawful. It is digraceful. If you gamble your employer will discharge you. If you are engaged in business for yourself it will impair your credit. It will debar you from all decent society. It will induce men of probity to elude you. It produces no good. It leads to nearly

everything that is bad. It has placed many a promising young man behind the bars. It sometimes leads to suicide — sometimes to murder. And, it is one of the most active and efficient causes of dishonesty, insobriety and distress. It has kissed the hue of health from the fair cheeks of beautiful women, and re-

duced innocent babes and weeping mothers to penury and misery. It has caused many a pang of sorrow — many a flood of tears. It has dethroned reason, severed the ties of friendship, dissolved love's happy dreams, and filled millions of hearts with an anguish that is unspeakably sad. If young men would

only pause to consider their own welfare, and contemplate for a moment the dreadful consequences of this pernicious habit, common sense would force them to abandon the nefarious custom at once. Mark what I tell you, and bear it well in mind, you will never amount to anything if you gamble.

If young men were more thoughtful and studious they would find it greatly to their advantage. The most profitable way for a young man to spend his leisure hours is to devote them to reading. A young man of ordinary natural ability can become a good scholar in ten years by reading the right kind of books.

And it will only take him about fifteen years to read the books that embody all the greatest ideas and grandest thoughts, on almost every conceivable subject, that the genius of man has ever produced.

A good moral education is indispensable to every man. It is essential to refined manners and sound

morality. No man can reasonably expect to achieve the highest success without it. It is the chief requisite to a pure life. Besides, moral instruction is absolutely necessary to a proper understanding of the divine laws. And as man is held amenable to these laws he should be capable of comprehending them. They are

inexorable, and all who transgress them must pay the penalty. This is as certain as it is that the stars are fixed and the ocean's billows roll. But where, you will ask, is this moral instruction to be obtained? In the Christian Church. No other institution equals the Church as a moral teacher. And every man who would reap the benefits to be de-

rived from a good moral education should be a member of some church.

Every man ought to be able to distinguish right from wrong, and perceiving what is right, he ought to have the inclination and strength and moral courage to do *what is right*, rather than that *which is wrong*.

If you will look around you and

observe what is going on in the community where you reside, you will discover that the men who live respectable, conscientious, industrious lives, are the men who are generally prosperous. Don't forget this; it is quite important.

The secret of all true happiness is contentment. If we would be happy, we must be satisfied with our pres-

ent condition. The man who can become reconciled to the inevitable, and adapt himself to circumstances, is the man who will get the most enjoyment out of life.

Love God first, and next to Him, love your father and mother.

If you desire to be happy, do not sacrifice all that is good, and noble, and beautiful, and enjoyable in this

life, simply for the purpose of making money to gratify the detestable vice of avarice. Of course, we all have to use a certain amount of money to live, and as society is now constituted, money is not only a very desirable, but necessary article. Its power in these mercenary days is almost infinite. But the mere ac-

cumulation of money alone is no criterion to a man's success. A man may be very successful in life, and yet hoard but very little money. The man whose sole aim and object in life is to make money, is governed and controlled by a sordid and despicable ambition. I know of nothing that so completely

dwarfs the man, narrows the mind, sears the conscience, hardens the heart, and shrinks and shrivels the soul, as a grasping, avaricious, insatiable greed for money. Money will neither buy contentment nor happiness, nor can we take it with us when we die. Besides, "A good name is better than riches." And

we must not forget the fact that nearly all the men of genius in the past—men whose great minds and luminous souls enabled them to enlighten mankind, whose ideas and thoughts are today the beacon lights which guide and govern the world—were poor and humble, and lived in obscurity.

In the language of the immortal Shakespeare:

"This above all—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

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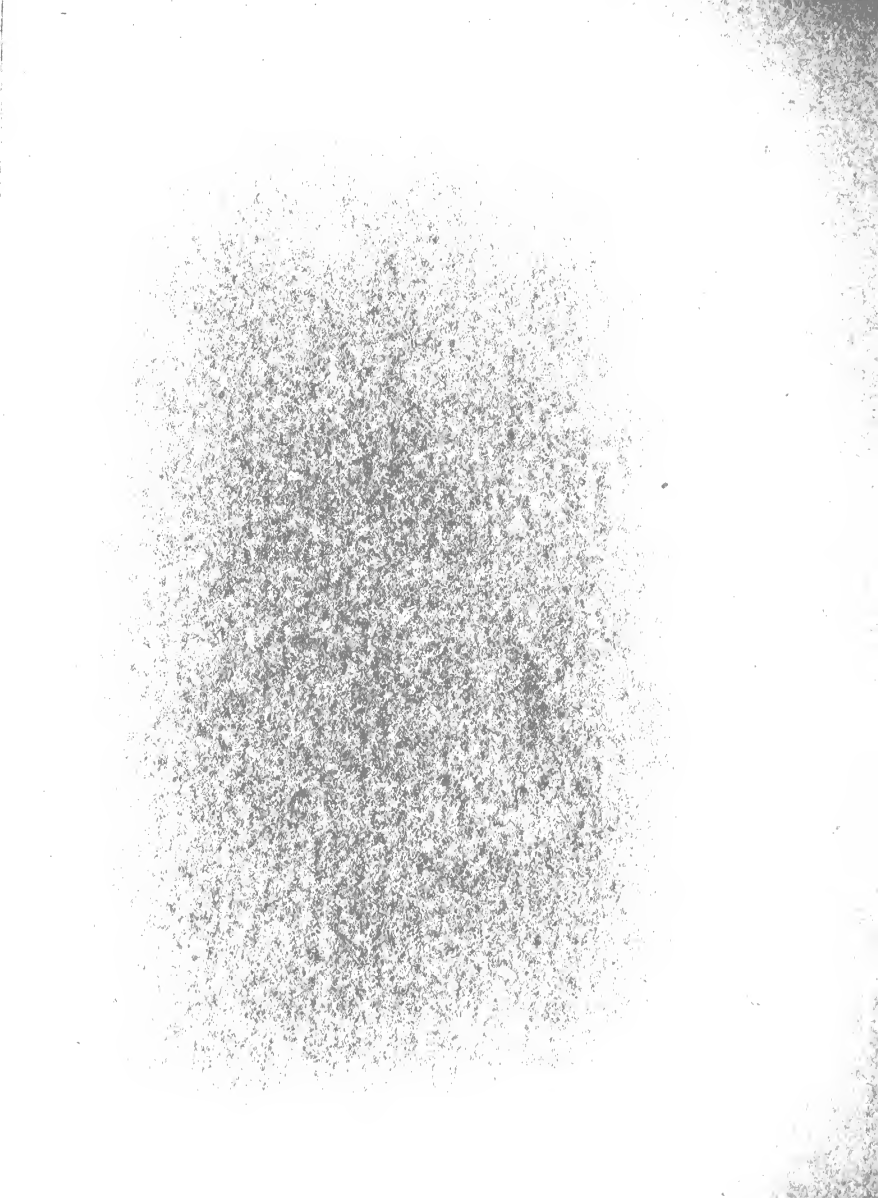

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